

either instance may not be present to the mind of every person using them. Not many even of more learned people in any society can have fully realised the truths and lived in the thought that they are souls and not bodies and that God sees all their deeds and is efficient to punish and save. It need not therefore

be wondered at if the participant in a street quarrel in the village or his cousin lying ill in the house does not fully grasp all the implications of his words.

What is important is that the words are there and the truth somewhere near behind. If these truths are near the doorway of the mind life will open that door to them at an opportune moment and they will get in. The culture of a people has succeeded when it has placed such truth near the door of the individual mind.

I once asked an old woman in the Malnad where her husband was and she said, "He has gone to Sivanapuri/*

I said, "Where is Sivanapuri ?" and the people laughed. She meant by Sivanapuri the City of God but as the name had the form of a town-name I took it as one. What partly misled me was the form of the verb, " Has gone/" implies a return; it suggests

severance or departure which is not final. To this Sivachar woman, brought up in a pure and simple faith, death did not appear as the end of all life, leather was it a journey to another and a

better place
and he who went there lived in the
immediate pre-
sence of God.

The lives led by the people in the
villages show
signs of the same depth of culture.
People of what
in another order of society would be
several families
live here in single households and with the
differences